

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL 10.

SALT LAKE CITY, MAY 15, 1875.

NO. 10.

STORIES ABOUT UTAH.

OPPORTUNELY, about the time of the completion of the Utah Central Railway, in 1870, a very valuable collection of wild animals of this Territory had been made by Mr. John W. Young, which was exhibited to the admiration and delight of thousands who visited this city. From that time additions have been constantly made to this collection, consisting of specimens representing most of the more important animals, with a considerable portion of the vegetable and mineral creation of this region. To these the writer has had constant access in his position as custodian of the Deseret Museum; and naturally a large amount of information has accumulated respecting our native beasts and birds, reptiles, fishes, insects and other things natural to this Territory. This it is designed to place before the readers of the JUVENILE INSTRUCTOR, that the young, for whom this information is especially intended, may become more perfectly acquainted with our surroundings in our mountains and valleys, our lakes, creeks and rivers—as far as possible in everything that is indigenous to this section of country. And, as some of our young readers may not be informed of the meaning of such scientific terms as may necessarily have to be used to make the information intelligible to the general reader, a full explanation will be given either in the text or in the foot-notes that will be appended.

It is the intention of the publisher to illustrate from time to time the Fauna and Flora of our mountain home,* as far as may be practicable, so that at the same time that the knowledge of our youth is increasing by the representation of foreign animals and flowers, an enlarged acquaintance may be made with our own. And while by these means a knowledge

of the animal and vegetable kingdoms is imparted, the mineral kingdom, which is at the present time attracting so much attention, will not be unrepresented, nor will the facts constantly being brought to light respecting the past history of this country be forgotten.

The field of observation before us is indeed a wide one; the objects are so numerous, attractive and diversified that it is difficult to tell where to begin our "Stories About Utah." But, as a large number of our Rocky Mountain animals are now on exhibition at the Zoological Gardens at Fairmount, near Philadelphia, many of which are from this Territory and are now engaging public attention—more especially as they will be a feature of universal interest at the approaching Centennial, where many of our readers may be present, notice will first be taken of such of our native animals as will there be exhibited.

The animal kingdom is arranged into four grand divisions by scientists, for convenience in referring to them.

The first division consists of VERTEBRATES, the highest order of animals, which are either mammals, such animals as suckle their young; birds, warm-blooded and

air-breathing; reptiles, cold-blooded and air-breathing; or fishes, which are cold-blooded and breathe by gills.

The second division consists of ARTICULATES, as insects, crustaceans, etc.

The third division are MOLLUSKS, as oysters, clams, snails.

The fourth division are RADIATES, or star-shaped beings, as star fish, echinoids, polyps.

Mammals may be "quadrumana," or four-handed, as the monkey; or "carnivores" (that is flesh-eaters, as wild beasts), which may be "digitigrade" (creatures that walk on their toes



THE PRAIRIE WOLF, OR COYOTE. (*Canis Latrans.*—SAY.)

* Animals and Flowers that are indigenous or native to this country.

without the heel touching the ground), as the lion, tiger, wolf, dog, cat and weasel; "plantigrade" (or those in which the palm of the hind foot touches the ground in walking), as the bear and badger; "pinnigrade" (having pinion-like organs to move by, as fins), such as seals, sea-lions and walrus; "herbivores" (or plant-eating), as the ruminants (animals which chew the cud), such as the cow, sheep, antelope and camel; or "omnivores," such animals as live on animal or vegetable food, as the hog.

By referring to the foregoing, such animals as will first be noticed in these "stories" may be assigned to their proper position among mammals.

The Prairie Wolf represented in the picture on the first page, as will be seen by consulting the brief classification given, belongs to the highest division of the animal kingdom, that of the vertebrates. He is classed among the mammals, and belongs to the carnivores. He is also classed with the digitigrades, that is, walking on the toes without the heel touching the ground.

Although this quadruped is classed among the more noble animals, he is a most ignoble fellow. Not that he is imperfect in the sphere in which he moves, but compared with some other animals he appears to be inferior in those qualities we admire. For instance, he is a great coward, and will slink back into a corner at the mere apprehension of danger. But, be on your guard, he is only watching for an opportunity; he is as "sly as a fox," but not half so daring; let him only get "half a chance," and he will snap at you with as much audacity as a lion; and then he will instantly retreat as if he was ashamed of himself or "scared" at his own daring.

There is a "hang-dog" look about Mr. Coyote, as this animal is called, in which respect he very much resembles some of the Indian dogs, which may almost be taken for him.

As to eating, the Prairie Wolf is by no means particular; all the refuse of other carnivorous animals will be devoured with unmistakable relish. Notice him when eating, how slyly he looks up to see if there is any danger at hand. If he sees you watching him he will be so self-denying that he will not touch a morsel, but will look wistfully at the food, taking a snatch at it if you happen to turn your head. And such teeth! Notice those of a fine dog, and you may get a good idea of them. In fact, *Canis* means dog.

Let us imagine ourselves at the camp fire on the prairie: lucky for us that we have a fire. Look at those glaring eyes, like cats' eyes, staring at you through the intense darkness. Listen to the growling, barking, snapping and snarling, as if they were taking counsel what to do under the very awkward circumstances. They will not pass the fire; you are safe. They are a pack of Prairie Wolves, that could tear you to pieces in an instant. You may see their work in the morning, if any foot-sore animal has come in their way, by the bones they have left to bleach upon the plains.

The appetite of this animal is disgusting; he will eat the most offensive matter; no prairie grave is safe from him. We don't like you, Mr. Coyote, if science has placed you among the nobler animals; your habits are repulsive and sacrilegious. We dare not tell of your dark doings on the wild and desolate prairies.

J. L. BARFOOT.

It is quite easy to perform our duties when they are pleasant, and imply no self-sacrifice; the test of principle is to perform them with equal readiness when they are onerous and disagreeable.

Old America.

BY G. M. O.

(Continued.)

TEZCUCIANS, TLASCALANS, QUICHES, Etc.

THE Acolhuans, or Tezucians, next to the Aztecs, were the most distinguished nation of Mexico after the departure of the Toltecs. They built the great city of Tezcuco on the eastern border of the Mexican lake, which, next to Mexico, was the largest and most beautiful city of Anahuac. It contained three temples, each measuring four hundred feet along the base of its front. Although the Tezucians indulged in the practice of human sacrifice, they at the same time believed in an all-powerful Creator of the universe; and so ardent were they in this belief, that they erected a temple which was dedicated "to the Unknown God, the Cause of Causes."

The Tezucians were in advance of the Aztecs in purely intellectual progress. They had the best histories, the best poems, the purest dialect and the best system of laws. Their laws were founded upon the principles of justice; honesty and fair dealing were required by all functionaries; a judge found guilty of receiving a bribe was punished with death; suitors appeared in person, not by counsel, and each party could be a witness in his own behalf. The clerk of the court made a statement of the case, and an abstract of the testimony and proceedings of the trial in writing (hieroglyphical), which was preserved by the court.

Agriculture, above everything else was encouraged by the rulers. Every available spot of ground was cultivated. Nezhualecoyatl, the sovereign who reigned at Tezcuco about the middle of the fourteenth century, and who has been called the Solomon of the new world, had a fondness for gardening, and within his dominions were a number of gardens, floral and vegetable, described as being incomparably beautiful. These gardens were supplied with aqueducts and filled with fountains, fish-ponds and large aviaries, and protected by a wood containing thousands of cedars, which still flourished long after the conquest. Nor did this king content himself with gardening merely; he erected a magnificent pile of buildings, which might serve both as a royal residence and for the public offices. It measured from east to west three thousand, seven hundred feet, and from north to south two thousand, nine hundred and thirty feet. It was surrounded by a wall of adobies and cement, six feet wide and nine feet high for one half of its circumference, and fifteen feet high for the other half. Within its enclosure were two courts, one used as the great marketplace of the city. The interior court was surrounded by the council chambers and halls of justice; there were also accommodations for foreign ambassadors, and a large saloon with apartments opening into it for men of science and poets, who, in private pursued their studies or met together under the marble porticos to converse. Here also were kept the public archives. Adjoining this court were the apartments of the king and his family, which was quite numerous, he having by his various wives no less than sixty sons and fifty daughters. The walls of the palace were encrusted with alabaster and richly painted stucco, or hung with gorgeous tapestries of cotton and variegated feather work. Accommodations on a princely scale were provided for the sovereigns of Mexico and

Tlacopan when they visited his court. The building contained three hundred apartments, some of them one hundred and fifty feet square. The interior of the building was doubtless constructed of the rich woods found in the country, which, when polished, are remarkable for their brilliancy and variegated colors. The more solid parts of the structure have furnished an inexhaustible quarry for the churches and other edifices since erected by the Spaniards on the site of the ancient city. We are not informed of the time occupied in building this palace, but two hundred thousand workmen were employed upon it. Not only were the beautiful gardens destroyed, but the palace itself was burned by order of Zumara, first bishop of Mexico. The Tezcucians excelled in poetry. Nezahualcayotl's mind, in his declining years, seemed to be absorbed in the contemplation of the future, and his immortal destiny. The following are some of his thoughts, as translated by Galves from the Othomic language:

"The great, the wise the valiant, the beautiful,
Alas! where are they now?
They are all mingled with the clod;
And that which has befallen them shall happen us.
And to them that come after us.
Yet, let us take courage, illustrious nobles and chieftains,
Let us aspire to Heaven,
Where all is eternal, and corruption cannot come.
The horrors of the tomb are but the cradle of the sun,
And the dark shadows of death are brilliant lights of the stars."

Some of their poems contain sentiments as sublime and eloquent as our most gifted poets. This lament of one of their bards is beautiful:

"Banish care, if there be bounds to pleasure,
The saddest life must have an end.
Then weave the chaplet of flowers, and
Sing the song of praise of the all-powerful God;
For the glory of this world soon fadeth away."

The Tlascalans were a branch of the Aztec family. They occupied at first the western borders of Lake Tezeuco; about the same time the Aztecs settled Mexico. These two nations were very hostile towards each other, and kept up bloody wars. After defeating the Aztecs in two great battles, they emigrated to the valley between the lake and the gulf of Mexico, and there built their capital called Tlascala, one of the most noted cities of Anahuac. They established a republican form of government, and maintained their independence against the whole power of Montezuma. In regard to civilization, they were equal with the Mexicans. To protect the eastern border of the republic, they constructed a wall of stone twenty feet thick and nine feet high, for a distance of six miles across the valley; on the western quarter ditches and entrenchments were constructed with a degree of mathematical skill which showed a high advancement of knowledge in military engineering.

Tlascala meant "the place of bread," and the principal products were maize and cochineal. The Tlascalans were not only farmers, but soldiers, and very courageous and jealous of their honor and their liberty. Going into confederacy with the Spaniards against their ancient rivals, the Mexicans, they were involved in the common ruin after the conquest.

To the north of Mexico dwelt the Huastecas, and the Tarascas dwelt to the north-west. In the arts and civilization they were nearly equal to the Aztecs. They were bold, independent and fearless, and never submitted to the Mexican powers, though repeated efforts were made to bring them into subjection.

At the time of the conquest numerous tribes inhabited Central America; in fact, it was the old kingdom of Guatemala. Yucatan seems to have been a focal point of early civilization. Within its limits are found some of the most splendid ruins of America. At the time of the conquest the Quiches, Mayas and Tobascians occupied the country. Tecum-Umam was the ruling prince, and the chief city of the Quiches was Utallah, hardly surpassed by Mexico in point of splendor and magnitude. It was walled, and had only two ways of entrance, one by a causeway, and the other by a flight of steps. The refinement of these people astonished the Spaniards. They dwelt in well-constructed houses built of stone, and were respectably clothed. Their temples were large and of considerable architectural taste. They cultivated the ground with much care, lived in towns and had a well-regulated system of civil government.

When the Spaniards first invaded the Isthmus of Darien, they found it densely peopled with natives, enjoying a degree of civilization equal to those of Guatemala. They were supposed to be of the same race as the Quiches, though divided into tribes, and differing in appearance as much as the different nations of Mexico from one another.

COMMERCIAL VALUE OF COURTESY.

IN one of our large hotels a young man has a very large salary as room clerk. He has the faculty of stowing people away in all sorts of unmentionable places in his hotel, and making the guests feel happy about it. His politeness and good humor never run empty. Stout, of the Shoe and Leather Bank, is celebrated for his financial success and for his inexhaustible good nature. He is never so busy but he has a kind word for the humblest. When they are rushing things in the bank, Mr. Stout always finds time to say, "Take a seat, I'll be at leisure in a moment." A man came into the bank the other day and opened an account. "I came here," he said, "not simply because I knew my money would be safe with you, but because you are always civil. I have been a depositor in—bank for many years. I went in to-day to see the cashier. I knew him when he had no society to boast of, and hardly money enough to buy a dinner at a cheap restaurant. I laid my hat on the desk, which I suppose I had no business to do. He waved his hand with an imperious air, and said, 'Take this hat off.' I removed my hat, when he said, 'Now I will hear what you have to say.' 'I've nothing to say to you,' I replied. I went to the book-keeper, ordered my account to be made up, took the bank's check for \$42,000, and this I wish to deposit." The president and cashier represent two styles of business men common in New York. Sauciness does not bear a high commercial value among the financial men of the city.—*Chicago Commercial*.

THE most hideous women in the world are said to live in the valley of Spiti, which is a mountain-bound, almost inaccessible place, twelve thousand feet above the level of the sea, among the Himalaya. Their features are large and coarse, the expression of their faces is usually a natural grimace, and they hang rings in their noses. They dress in thick tunics and trousers, and their large, heavy boots, which come high up above the knees, are often filled around their legs with flour for warmth.

THE BABES IN THE CLOUDS.

A TRUE STORY.

SEVERAL years ago, there suddenly burst upon the western world a magnificent stranger from foreign parts, "with all his traveling glories on." It was the great comet of 1858, on the grand tour of the universe.

We remember that comet summer, not so much for its great astronomical event as for two singular incidents that more nearly touched our human sympathies, which will grovel in poor earthly affairs, even within sight of the most august celestial phenomena.

One pleasant Saturday afternoon, during the comet's appearance, an aeronaut, after a prosperous voyage, descended on a farm in the neighborhood of a large market town, in one of the western States. He was soon surrounded by a curious group of the farmer's family and laborers, all asking eager questions about the voyage and the management of the balloon. That, secured by an anchor and a rope in the hand of the aeronaut, its car being a foot or two above the ground, was swaying lazily backward and forward in the evening air. It was a good deal out of wind, and was a sleepy and innocent monster in the eyes of the farmer, who, with the owner's permission, led it up to his house, where, as he said, he could hitch it to his fence. But before he had thus secured it, his three children, aged respectively ten, eight and three, begged him to lift them "into that big basket," that they might "sit on those pretty red cushions."

While the attention of the aeronaut was diverted by more curious questioners from a neighboring farm, this rash father lifted his darlings, one by one, into the car. Chubby little Johnny proved the "ounce too much" for the aerial camel, and brought him to the ground; and then, unluckily, not the baby but the eldest hope of the family, was lifted out. The relief was too great for the monster. The volatile creature's spirit rose at once, he jerked the halter out of the father's hand, and, with a wild bound, mounted into the air. Vain was the aeronaut's anchor. It caught for a moment in a fence, but it tore away and was off, dangling uselessly after the runaway balloon, which so swiftly and steadily rose that in a few minutes those two little white faces, peering over the edge of the car, grew indistinct, and those piteous cries of "papa!" and "mamma!" grew faint and fainter, up in the air.

When distance and twilight mists had swallowed up voices and faces, and nothing could be seen but the dark cruel shape, sailing triumphantly away with its precious booty, like an aerial privateer, the poor father sank down helpless and speechless; but the mother, frantic with grief, still stretched her yearning arms towards the inexorable heavens, and called wildly into the unanswering void.

The aeronaut strove to console the wretched parents with assurances that the balloon would descend within thirty miles of the town, and that all might be well with the children, provided that it did not come down in water or in deep woods. In the event of its descending in a favorable spot, they thought that the older child might step out leaving the younger in the balloon. Then it might again arise and continue its voyage.

"Ah, no," replied the mother, "Jennie would never stir from the car without Johnny in her arms."

The balloon passed directly over the market town, and the children, seeing many people in the streets, stretched out their hands and called loudly for help. But the villagers, though they saw the bright little heads, heard no calls.

Amazed at the strange apparition, they might have thought the translated little creatures small angel navigators, on some voyage of discovery, some little cherubic venture of their own, as, heading towards the rosy cloud-lands and purple islands of sunset splendor, they sailed deeper and deeper into the west, and faded away.

Some company they had, poor little sky-waifs! Something comforted them and allayed their wild terrors—something whispered that below the night and clouds was home; that above was God; that wherever they might drift or clash, living or dead, they would still be in His domain and under His care—that though borne away among the stars they could not be lost, for His love would follow them.

When the sunlight all went away, and the great comet came blazing out, little Johnny was apprehensive that the comet might come too near their airy craft, and set it on fire with a whisk of its dreadful tail. But when his sister assured him that the fiery dragon was "as much as twenty miles away," and that God wouldn't let him hurt them, he was tranquilized but soon afterwards said, "I wish he would come a little nearer so I could warm myself, I'm so cold!"

Then Jennie took off her apron, and wrapped it about the child, saying tenderly, "This is all sister has to make you warm darling, but she'll hug you close in her arms, and we will say our prayers and you shall go to sleep."

"Why, how can I say my prayers before I have my supper?" asked little Johnny.

"Sister hasn't any supper for you or for herself, but we must pray all the harder," solemnly responded Jennie.

So the two baby wanderers, alone in the wide heavens, unawed by darkness, immensity and silence, by the presence of the great comet and the millions of un pitying stars, lifted their little clasped hands, and sobbed out their sorrowful "Our Father," and then that quaint little prayer:

Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take.

"There! God heard that, easy; for we are close to Him up here," said innocent little Johnny.

Doubtless divine love stooped to the little ones and folded them in perfect peace—for soon the younger seated on the bottom of the car, with his head resting against his sister's knee, slept as soundly as though he were lying in his own little bed at home, while the elder watched through the long, long hours, and the car floated quietly on in the still night air, till it began to sway and rock on the fresh morning wind.

Who can divine that simple little child's thoughts, speculations, and wild imaginings, while watching through those hours? She may have feared coming in collision with a meteor—for many were abroad that night, scents and heralds of the great comet—or, perhaps, being cast away on some desolate star-island, or more dreary still, floating on, night and day, till they should both die of cold and hunger. Poor babes in the clouds!

At length a happy Providence guided the little girl's wandering hand to a cord connected with the valve; something told her to pull it. At once that balloon began to sink, slowly and gently, as though some celestial pilot guided it through the wild currents of air, not letting it drop into lake or river, lofty wood or impenetrable swamp, where this strange, unchildlike experience might have been closed by a death of unspeakable horror; but causing it to descend as softly as a bird alights, on a spot where human care and pity awaited it.

The sun had not yet risen, but the morning twilight had come, when the little girl, looking over the edge of the car, saw the dear old earth coming nearer—"rising towards them" she said. But when the car stopped, to her great disappointment it was not on the ground, but caught fast in the topmost branches of a tree. Yet she saw they were near a house, whence help might soon come, so she awakened her brother and told him the good news, and together they watched and waited for deliverance, hugging each other for joy and warmth, for they were cold.

Farmer Burton, who lived in a lonely house on the edge of his own private prairie, was a famous sleeper in general, but on this particular morning he awoke before the dawn, and though he turned and turned again, he could sleep no more. So at last he said to his wife, whom he had kindly awakened to inform her of his unaccountable wakefulness, "It's no use, I'll just get up and dress and have a look at the comet."

The next that worthy woman heard from her wakeful spouse was a hasty summons to the outer door. It seems that no sooner did he step forth from his house than his eyes fell on a strange portentous shape, hanging on a large pear tree, about twenty yards distant. He could see no likeness in it to anything earthly, and he had fancied that it might be the comet, who, having put out his light, had come down there to perch. In his fright and perplexity he did what every wise man would do in a like extremity: he called upon his valiant wife. Reinforced by her, he drew near the tree, cautiously reconnoitering. Surely never pear tree bore such fruit.

Suddenly there descended from the thing a plaintive, trembling little voice: "Please take us down. We are very cold."

Then a second little voice said: "And hungry, too. Please take us down."

"Why, who are you? And where are you?"

The first little voice said: "It's us, and we runned away with a balloon. Please take us down."

Dimly comprehending the situation, the farmer, getting hold of a dangling rope, succeeded in pulling down the balloon.

The first lifted out was little Johnny, who ran rapidly a few yards toward the house, then turned round, and stood for a few moments, curiously surveying the balloon. The faithful little sister was so chilled and exhausted that she had to be carried into the house, where, trembling, she told the wonderful story.

Before sunrise a mounted messenger was dispatched to the Harwood home, with glad tidings of great joy. He reached it in the afternoon, and a few hours later the children themselves arrived in state, with banners and music, and conveyed in a covered hay-wagon and four.

Joy-bells were rung in the neighboring town, and in the farmer's brown house, the happiest family on the continent thanked God that night.

COMPLAISANCE renders a superior amiable, and an inferior acceptable. It smooths distinction, sweetens conversation, and causes every one in the company to be pleased. It produces good nature and mutual benevolence; it encourages the timorous, soothes the turbulent, humanizes the fierce, and distinguishes a society of civilized persons from a confusion of savages. In a word, complaisance is a virtue which blends all orders of men in a friendly intercourse of words and actions, and is adapted to that equality in human nature which every one ought to allow so far as contributes to the order and economy of the world.

WOODEN SHOES.

TRAVELERS on the continent of Europe will see in common use among the peasantry of France and Germany and Scandinavia wooden shoes, carved out of blocks of wood. They are worn almost everywhere, and if the traveler should happen to be in a market town, he would very likely be awakened early in the morning from his sound sleep by sounds upon the sidewalk, which he, unless familiar with them, would be hardly able to account for. The sturdy-looking peasant women, with huge baskets on their heads, at these early hours, come tramping and clattering into the town to the market-place. They all wear wooden shoes, or, as they are called in France, *sabots*. The noise is "clap-tap-tap," at regular intervals, and in quick succession; and again it will sound: "clap-tap-clap-rap-e-trap-rap," coming or going on the paved streets, making a noise that would arouse the soundest sleeper.

Most of our readers have seen these shoes. They are an excellent covering for the feet, and, being sold cheap in those countries, are universally worn by the poorer classes. But they are not manufactured in France, and we doubt whether any are made in Germany; but large numbers of them, probably the principal quantity manufactured, are made in the province of Jutland, Denmark. This is the peninsula that juts out between the Baltic, the Little Belt and the Cattegat on one side, and the North Sea on the other. In the centre of that country runs the little river Gudena, and here dwells a people honest, industrious, and said to be exceedingly hospitable, whose main pursuit and source of income is the making of wooden shoes. From this place are distributed these shoes over nearly all parts of the world where they are worn. There are no great manufactories, no black smoke, no machinery and no gangs of "hands" to be seen there. Each manufacturer sits in his own little cottage, clean and tidy inside, though it looks but humble with its walls of dried clay and its roof of the dark-blooming heather. The maker himself and his family are the only hands employed. The shoes are carved out of square blocks of maple or beech-wood, which is first rudely formed with a hatchet into a shape having a faint resemblance to the human foot, and afterwards finished off with a rasp or file, and sometimes sand-paper. When finished, these shoes are allowed to soak for about a week in one of the numerous bog-holes filled with water that abound in that vicinity. This treatment improves their toughness and quality and darkens the color. After that they are dried in the open air, and finally tied together in pairs, which are again bound and strung together in dozens or sometimes in tens and twenties. When the "manufacturer" has finished a sufficient number of pairs, he sends them to the neighboring ports of Aarhus, Aalborg or Horsens, where they are shipped in small sloops to Copenhagen and sometimes direct to Lubeck or Hamburg, by way of Kiel. Sometimes the entire cargo of these sloops consists of wooden shoes. At these ports agents from France and other countries buy them for the supplying of their markets, and sometimes dealers go to where they are made and contract for them. Probably few articles for human use have their origin amid less care and trouble than these clumsy and uncouth, though lasting and weather-proof, wooden shoes.

FALSE happiness is like false money—it passes for a time as well as the true, and serves some ordinary occasion, but when it is brought to the touch we find the lightness and alloy, and feel the loss.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SATURDAY, MAY 15, 1875.

EDITORIAL THOUGHTS.



OUR last number contained some editorial "thoughts" concerning the training of our children in telling the truth. The subject is a fruitful one, and it should be dwelt upon by writers and speakers among us until a better understanding is arrived at by the masses of the people.

Under the old system of training, children were threatened with beatings in this life and a most uncomfortable residence in the "bad place" in the next, if they "told stories." Their fears were appealed to in every way possible. The higher qualities of their natures were seldom called into exercise. This is the system of training which prevails in many places at the present time. Yet children are not fools. They have eyes and ears, and they use them more than grown people seem to be generally aware of. They soon perceive that, in many instances, those who train them are guilty of imposture and falsehood. They do not keep their word. They borrow, and do not return at the time promised. If they can buy an article for less than it is worth, or sell another for more than it is worth, they do not scruple to do so. If they can find a man in a pinch, they do not hesitate to reap all the benefit of it. In fact, they take advantage wherever they can, and the child perceives that it is a contest of wits, of shrewdness, and often of unscrupulousness between those who train them and their neighbors. As society is too often organized, children see their elders practicing overreaching, cheating, frauds, adulteration, false weights and "humbug" to the greatest possible extent. They frequently hear it stated that to be successful in life, people must resort to "humbug"—that to make a successful trader, a man must, at least, conceal some things, and, if possible, let the person with whom he is trading deceive himself. Even among Latter-day Saints we have heard men, who thought themselves very fair Elders, say, in speaking of trading:

"When I trade a horse or a wagon or other property, I do the selling; the man to whom I sell must judge of its value for himself; if there be any faults or defects, he must find them out; I do not propose to furnish him eyes."

Such a method of trading leads to deception. If the man who sells does not actually tell lies, he is guilty at least of concealment, and suffers the buyer to be deceived. Children are imitative. They learn better by example than by precept. When they see such conduct in those who train them, can it be wondered that they should deceive and tell lies? If the one who gains his point is called successful, without regard to the means he uses, why should not a child deem himself justified in gaining his ends by recourse to deception and falsehood? If those who have children in charge would have them truthful, they themselves must set them the example by having a strict regard for truth. They must be direct,

unreserved and free from concealments, deceptions and evasions. They must not make a promise which they do not fulfill, or a statement that cannot be trusted. If they threaten they must perform. They must not talk *about* people in a different strain from that in which they talk *to* them. This practice is the fruitful source of many evils in society, and from witnessing it children learn to be untruthful and hypocritical and destitute of moral courage. They become unreliable as friends. They are smooth and nice to people when face to face with them; but, behind their backs, they pick them to pieces. This is hypocrisy. They may mislead those who do not know them, and make them think they are real friends, when their professions of good-will are but a sham. They become moral cowards, because they say things *about* people which they would be dreadfully ashamed to say *to* them.

In writing thus, we do not wish to be misunderstood. We do not think it would be wise for every person to tell every other person at all times just what he thinks. Such a course would lead to extraordinary results. Doubtless a time will come, if not here, certainly in eternity, when our inmost thoughts may be expressed without injury; but that is not yet. According to our view, however, no true Latter-day Saint will ever say anything *about* another person, that he would not be willing to say *to* him. This is a rule all can observe, and be perfectly truthful, honest and courageous, and yet be under no necessity to tell all their thoughts.

So much for falsehood. Now let us refer to thieving. How many children are there in the world who are made thieves by the training of their parents? We venture to say thousands. And yet their parents are well-meaning, honest people, who are dreadfully grieved over the wrong-doings of their offspring. There is one marked feature in God's government. He never gives a law to his children to observe that is unsuited to their condition. When his laws and will are rightfully interpreted—not as ignorant, sectarian priests construe and explain them—they are perfectly consistent with the largest liberty and most unfettered enjoyment. In our sphere, and according to our knowledge, we should be willing to be as kind to and liberal with our children as God is with us. We are but "children of a larger growth" than they. And when we have progressed so far as to recognize this truth, and that our children have rights as well as we, then we have reached a position to understand many things connected with their correct government.

Sin is a transgression of the law. If there were no law against theft, there would be no such crime as thieving. If the children were taught that what their parents possessed was theirs also to enjoy, under proper restrictions, they would never think, neither would their parents, that, in taking or using it, they were stealing. But what is the practice of many parents? They frame a series of laws for their children to observe, which, in many instances, it is next to impossible for child-nature to keep from violating, and what is the result? The children overstep them, and are looked upon as thieves by their parents, and feel themselves to be such. The parents leave sugar, preserves, fruit, and other articles tempting to children's appetites (and, remember, children have not had time to learn how to control their appetites) in positions where they can get them, but they say to the children:

"You must not touch that sugar, the preserves, or that fruit; for it is very wrong to do so; God has said: 'thou shalt not steal,' and we hope our little children will not be thieves."

But the children happen to be left alone. They have a favorable opportunity to taste the sugar, or other forbidden things, and the temptation is trebly strong because of the freedom from restraint and sense of unrestricted liberty which they feel through the absence of their parents. They try hard to resist the temptation by thinking how wrong it is to steal, and how severely they will get punished if found out; but they cannot resist. They eat the sugar, or whatever it may be that tempts them, and then carefully and cunningly try to so arrange it that their parents will not discover what they have done. Thus they take the first step in stealing. They have taken that which they were forbidden to take, and they feel a guilty consciousness that they are really thieves, and have all the torments of conscience that stealing brings; and they have resorted to all the practices that a cunning thief would adopt to conceal what they have done. They await with guilty fear the return of their parents. They have dread in locking in their eyes; for the fear of detection is upon them; but they are prepared, if necessary, to add lying to what they have already done—to deny strongly, and with the best appearance of innocence they can assume, all knowledge of the missing articles. Is there any torment of conscience, any sensation of dread, any fear of discovery, that a practiced thief has that they do not have? Certainly not; for they feel their first transgression more keenly and sensitively than they will any subsequent one. But now they have tasted of crime—at least they feel it to be such—for the first time. If successful in evading the penalty at that time, they take one step after another until they become hardened and care nothing for conscience or its monitions. And yet parents, who take such a course with their children, cannot understand why their boys and girls should have such inclinations.

Mark what we say: we do not favor the giving up of the government of children; and we think it wrong to leave them without restraint. But we believe in giving them a large degree of liberty, and in enacting as few laws as possible for their government. When children are trained to understand that they have only to ask for what they want that is good for them, and they can get it, if their parents have it, they will rarely take it without asking. Children have a keen sense of honor. That can always be appealed to with advantage. We heard of an instance that occurred last summer which illustrates our views of dealing with children. The family to which we refer had several boys belonging to it. It also had a garden. While the fruit in the garden was yet green, some of the neighboring boys came over and joined these boys in picking, eating and wasting a portion of it. The father, when he saw what had been done, was vexed, not to say angry; but he controlled himself. He called his sons out and pointed out to them what had been done.

"Now, boys," said he, "this is our fruit, yours as well as mine. I have raised it for you to eat as well as your mothers and myself. But you have allowed other boys to come here, and you and they have eaten and wasted our fruit. Is this fair? When this fruit becomes ripe, you would like to eat some of it, would you not? But how, in common fairness, should you expect to get any then, if you eat your share now while it is green? If boys come here and ask you to join them in eating the fruit, you should decline, and not suffer them to eat it, because it would be mean for you and them to take a share now, and then you expect any afterwards. But if you must have the fruit before it gets ripe, and cannot wait any longer for it, then let me know, and we will divide it, and you can take your share, or we will take all there is and eat it up at once."

The boys felt very much ashamed of what they had done. They saw that it was wrong. They would not have their father think them mean, and when he appealed to their sense of fairness and honor, he touched a higher and more powerful motive than fear. With the views their father impressed upon them, those children have now an interest in the garden that they could not have had if they had been treated as thieves.

Be kind and lenient with the children. The Lord gives us an example in this respect we should not forget. He does not condemn them for their actions until they arrive at the age of accountability. Until they are eight years of age, they are held as innocent and as not capable of sin. And yet, under the false teachings of many, little children are threatened with the torments of the damned, and many ignorant parents would have them believe they are the worst of sinners. Latter-day Saints should take broader views in the training of their children, and besides teaching them confidence in God, endeavor to foster proper confidence in themselves, so that they may not feel in the presence of their fellow-creatures that they are guilty criminals.

THE CORMORANT.

THE common Cormorant is well known for its voracious habits, its capacities of digestion having long since become



proverbial. This bird is common on all our coasts, where it may be seen sitting on some projecting ledge, or diving and swimming with great agility, and ever and anon returning to its resting-place on the rock. It is an admirable swimmer and a good diver, and chases fish with equal perseverance and success, both qualities

being necessary to satisfy the wants of his ever-craving maw. Eels are favorite morsels with the cormorant, which, if the eel should be small, swallows it alive, in spite of the writhings and struggling of its victim, and the many retrogressions which it will make from the interior of its devourer, until it is finally accumulated and digested, the latter being a process of wonderful celerity. If the eel is rather large and powerful, the cormorant batters it against some hard substance and then swallows it easily.

Mr. Fortune gives a ludicrous narrative of a number of tame cormorants and their behavior at feeding-time, how they were supplied with eels, how they swallowed them as fast as possible, how, after all had disappeared, one of the swallowed eels returned into the air, and was immediately fought for by the birds, greatly to the discomfiture of the individual whose property it had been, and how he tried to reimburse himself by means of a similar mishap on the part of some of his companions.

HE who affects useless singularity has a trifling mind.

Questions and Answers ON THE BIBLE.

FIRST BOOK OF SAMUEL.

LESSON LXXXVIII.

- Q.—What did they ask the lords of the Philistines to do?
 A.—To send the ark back to its own place.
 Q.—Why were they so urgent?
 A.—Because there was a deadly destruction throughout all the city.
 Q.—How long did the ark of the Lord remain in the country of the Philistines?
 A.—Seven months.
 Q.—Whom did the Philistines then call?
 A.—The priests and the diviners.
 Q.—Why did they call them?
 A.—To know what should be done with the ark.
 Q.—What did they say to the Philistines?
 A.—“If we send away the ark of the God of Israel, send it not empty but in anywise return him a trespass offering.”
 Q.—How did the Philistines follow the instructions of the priests and the diviners?
 A.—They put the jewels of gold for a trespass offering in a coffer by the side of the ark and sent it away.
 Q.—Where did the cart upon which was placed the ark and which was drawn by two milch kine come to?
 A.—Into the field of Joshua, a Beth-shemite.
 Q.—What stood in that field?
 A.—A great stone.
 Q.—What was placed on that stone?
 A.—“The ark of the Lord and the coffer that was with it, wherein the jewels of gold were.”
 Q.—Who put them on the stone?
 A.—The Levites.
 Q.—What was this stone called?
 A.—The great stone of Abel.
 Q.—What did the men of Beth-shemesh do?
 A.—They offered burnt offerings and sacrifices unto the Lord the same day.
 Q.—How many of the lords of the Philistines were there?
 A.—Five.
 Q.—When they saw the sacrifices what did they do?
 A.—They returned to Ekron the same day.
 Q.—What did the men of Beth-shemesh do that displeased the Lord?
 A.—They broke into the ark of the Lord.
 Q.—How did he punish them?
 A.—“He smote of the people fifty thousand and threescore and ten men.”
 Q.—What did the men of Beth-shemesh do after this?
 A.—They sent messengers to the inhabitants of Kirjath-jearim.”
 Q.—What did they say?
 A.—“The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you.”
 Q.—Where did the men of Kirjath-jearim take the ark of the Lord?
 A.—Into the house of Abinadab.
 Q.—Who was sanctified to keep the ark of the Lord?
 A.—Eleazar his son.
 Q.—How long did the ark abide in Kirjath-jearim?
 A.—Twenty years.
 Q.—What did all the house of Israel do?
 A.—They lamented after the Lord.
 Q.—What did Samuel tell them to do, if they truly desired to return unto the Lord?
 A.—To put away all strange gods, and thus prepare their hearts to serve the Lord only.

Questions and Answers ON THE BOOK OF MORMON.

REIGN OF THE JUDGES.

LESSON LXXXVIII.

- Q.—When Amalickiah obtained the kingdom what did he begin to do?
 A.—He began to stir up the Lamanites in anger against the Nephites.
 Q.—What was his object in this?
 A.—He wanted to bring the Nephites into bondage.
 Q.—Did he succeed in his plan?
 A.—Yes; he raised a large army to accomplish his purposes.
 Q.—Whom did he appoint as chief captains?
 A.—Men from the Zoramites.
 Q.—Why was this?
 A.—They were better informed concerning the strong and weak places of the Nephites.
 Q.—In what year were these things done?
 A.—In the latter part of the nineteenth year of the reign of the judges.
 Q.—When Amalickiah had his army prepared what did he do?
 A.—He moved it into the wilderness towards the land of Zarahemla.
 Q.—While he was engaged in making these preparations what did Moroni do?
 A.—He fortified all the cities, and made the weak places the strongest.
 Q.—On what day were the Lamanites seen to approach the Nephites?
 A.—On the tenth day of the eleventh month in the nineteenth year of the judges' reign.
 Q.—What city did they attack first?
 A.—Ammonihah.
 Q.—What can you say concerning this city?
 A.—It had been re-built, and there was a wall of dirt built all around it.
 Q.—Why and by whom was it destroyed, before it was re-built?
 A.—The Lamanites destroyed it because of the iniquity of the people.
 Q.—How did the troops of Amalickiah feel when approaching the city?
 A.—Having destroyed it once, they supposed it would again fall an easy prey to them.
 Q.—What were their feelings when they saw the city fortified?
 A.—They were much disappointed, but were surprised at the wisdom of the Nephites.
 Q.—How were the warriors of Amalickiah armed?
 A.—They fought with slings and bows; and shields, breastplates and clothing of skins protected their bodies.
 Q.—Did Amalickiah accompany his army on this expedition?
 A.—No, he remained in the land of Nephi.
 Q.—As he did not care for the blood of his people, what would he probably have done, had he been there?
 A.—He would likely have caused his army to attack the city, fortified as it was.
 Q.—But what did his chief captains think best to do under the circumstances?
 A.—Fearing to attack the city they decided to retreat and go to the land of Noah.
 Q.—Why did they go to that land?
 A.—Because it was formerly a very weak place, and they hoped to destroy the people.
 Q.—What did the captains do before reaching the land?
 A.—They swore that they would destroy the people and city of Noah.

TIGER STORY.

EARLY one morning four men, one of them accompanied by his son, left their homes to spend the day in a grove not far from the mouth of the river Ganges. The boat in which the party embarked was a rude one. The deck was covered with bamboo poles, pushed closely together, and fastened to the sides of the boat.

The morning was fresh and cool when the little party entered the boat, but the fierce Indian sun soon flushed each cheek and heated each brain, so that all felt glad when their destination was reached. Turning the little boat toward the shore, they soon made it fast. The boy not caring to take such a long walk as his elders, asked to be allowed to remain in the boat, while his father and his friends went into the forest in search of wild honey.

The boat was left in a sheltered situation: and the roof, thatched with a long, coarse grass, shut out the sun from overhead, while the sides exposed, admitted the air, and left the boy free to gaze on the scene about him. Throwing himself on the bottom of the boat, he busied himself for a time watching the dimpling water, and observing with interest the reflection of the fleecy clouds as they drifted lazily across the sky. Weary of this, he sang snatches of songs he had learned. Then he peered into the distance to see if he could catch a glimpse of the returning party. Disappointed in this, he again threw himself down, and thought with pleasure of the rich stores with which the absent ones would soon come laden.

Suddenly he paused, and seemed to hold his very breath suspended. After listening a moment, he raised himself cautiously and looked about him. Great was his terror when he saw crouched on the ground and fixed for a spring, a large tiger, with eyes glaring like coals of fire. Perilous as was his situation, his presence of mind did not forsake him. He was lying near the portion left uncovered at one end of the boat, and with one spring he bounded out of sight. Just as the boy disappeared, the tiger sprang upon the deck; and with such force that one of the bamboo poles of which the floor was composed was displaced, and one of the animal's fore paws slipped beneath and he was unable to disengage it.

With great presence of mind the boy seized it, and held it firmly with one hand, while with the other he grasped a coil of rope lying near him, and with this secured as firmly as he could the intruding limb, feeling that upon his success in this depended his only hope of safety.

The fierce creature above him plunged and turned in his efforts to extricate himself, but in vain. The boy felt his strength failing, but every savage, sullen growl, nerved him with new strength. The moments seemed like hours. Would his friends never return! They came at length, and emerging from the wood, espied the boat safely moored, but as they approached nearer, the father, who was in advance, suddenly paused and turning to his companions, a face white with horror, gasped out, "My child is killed! A great tiger is lying upon the deck, and my boy is not to be seen!"

The men had with them no firearms; but each one carried a heavy club. They stood a moment irresolute, and at that instant the tiger lifted his head, shook himself, uttered a deep growl, made one more frantic effort to extricate himself and was free.

He turned toward his new enemies and leaped from the boat, but the water had receded and left a deep mire, into which the tiger sank as he sprang with great force from the boat. The

more frantic his efforts to escape, the deeper he sank in the treacherous mire.

And now the men sprang forward. The foremost dealt him a heavy blow; another followed. Blow quickly succeeded blow, until the enemy was vanquished. Then the father, seeking his son, found that no evil had befallen him, though in so great peril.

Moral: no matter what happens, never lose your presence of mind.

STICK TO YOUR BUSH.

A RICH man, in answer to the question how he became so very successful, recited the following story.

I will tell you how it was. One day when I was a lad, a party of young girls and boys were going to pick black-berries. I wanted to go with them, but was afraid father would not let me. When I told him what was going on, and he at once gave me permission to go with them. I could hardly contain myself. I rushed into the kitchen, got a big basket, and asked mother for a luncheon. I had the basket on my arm, when my father called me back. He took my hand and said in a very gentle voice:

"Joseph, what are you going to do?"

"To pick berries," I replied.

"Then, Joseph, I want to tell you one thing. It is this: When you find a pretty good bush do not leave it to seek a better one. The other boys and girls will run about, picking a little here and a little there, wasting a great deal of time and getting few berries."

I went and had a capital time. But it was just as my father said. No sooner had one found a good bush than he called all the rest, and they left their several places and ran off to the newly-found treasure. Not content more than a minute or two in one place, they rambled all over the whole pasture, got very tired, and at night had very few berries. My father's words kept ringing in my ears, and I "stuck to my bush." When I had done with one I found another, and finished that; then I took another. When night came I had a large basket full of berries, more than all the others put together, and was not half so tired as they were. I went home very happy. But when I entered I found that my father had been taken ill. He looked at my basket full of ripe blackberries and said:

"Well done, Joseph. Was I not right when I told you to always stick to your bush?"

He died in a few days after, and I had to make my way in the world as best I could. But my father's words sank deep into my mind, and I never forgot the experience of the black-berry party; I "stuck to my bush." When I had a fair place and was doing tolerably well, I did not leave it and spend weeks and months seeking one a little better. When other young men said: "Come with us, and we will make our fortune in a few weeks," I shook my head, and "stuck to my bush." Presently my employers offered to take me into business with them. I stayed with the old house until the principals died, and then I had everything I wanted. The habit of sticking to my business led people to trust me, and gave me a character. I owe all I have and am to this motto: "Stick to your bush."

It costs us more to be miserable than would make us perfectly happy; how cheap and easy is the service of virtue! how expensive is vice!

POOR LITTLE SWEEPS.

WHEN a boy we have often passed a narrow strip of garden in the west end of London, where a noble lady used on the first day of each May to give a good dinner to the chimney sweep boys of that city. We were told that the reason why she did this was, that she had a son who was stolen from her when he was a very little boy, and was by cruel masters compelled to climb up sooty chimneys to sweep them out. One day he was sent to clean a chimney in his mother's grand house and she by some good fortune recognized her boy. In remembrance of this happy event she used to give the sweeps a dinner in her grounds once every year.

Many years ago a law was enacted in England to put a stop to this cruel practice of sweeping chimneys by making little children climb up them. But why not use a machine some of our little readers may ask? Because some of the old houses in England have high chimneys with very crooked flues and machinery could not be used to such advantage as climbing boys. But it were far better to re-model the houses than kill the children, yet it has been lately proved that notwithstanding the act of Parliament these poor little sweeps are still used.

The conviction of a master sweep in Liverpool, for employing a young boy to climb a chimney for the purpose of sweeping in the Town Hall has had the salutary effect of drawing public attention to a system of the most barbarous torture of helpless children that has ever come to light. And so the Earl of Shaftsbury in the British House of Lords has told a harrowing story of suffering and of cruelty that few people in Christian England had the least idea existed within its borders. This has resulted in the passage of another bill which it is hoped will have the desired effect of putting a stop to this vile practice.

A few years ago evidence was given before a parliamentary committee by master sweeps and others from which it appeared that infants of four, five, and six years have been employed in climbing, six years, as one master said, being a "nice age" for a boy to commence the climbing. The unfortunate children put to this torture were in most cases either stolen or sold to masters by inhuman parents, and the suffering they underwent to learn their horrid trade one would think too much for a heart of steel. Here is the evidence of one master:—"No one knows the cruelty which a boy has to undergo in learning. The flesh must be hardened. This must be done by rubbing it, chiefly on the elbows and knees, with the strongest brine, close by a hot fire. You must stand over them with a care, or coax them by a promise of a halfpenny, etc., if they will stand a few more rubs. At first they will come back from their work streaming with blood, and the knees looking as if the caps had been pulled off. Then they must be rubbed with brine again." "The following description," said the Commissioners, "is so painful, that we should hesitate to record it were it not amply confirmed:—If, as often happens," says a master sweep, "a boy is gloomy or sleepy, or anywise 'lifty,' and you have other jobs on at the same time, though I should be as kind as I could, you must ill-treat him somehow, either with the hand or brush, or something. It is remembering the cruelty which I have suffered which makes me so strong against boys being employed. I have the marks of it on my body now, and I believe the biggest part of the sweeps in the town have the same. That (showing a deep scar across the bottom of the calf of the leg) was made by a blow from my master with an ash-plant—i. e., a young ash tree: that is supple and will not break—when I was six years old; it was cut to the bone, which had to be scraped to heal the wound. I have

marks of nailed boots, etc., on other parts." Another master states that so repugnant are children to the work, that they must be goaded to it by torture, and that he shuddered to think what he had endured while young. To harden the flesh a lotion was rubbed in, called "netting," simmered with hot cinders. Describing the operation, one witness said, "It was like killing him, and I had to stand by and see it all." "It often made my heart ache," said another, "to hear them wail."

It is also a sad fact that though laws existed against these cruelties, yet judges and magistrates often ignored cases brought before them, and let the masters off on any possible excuse or legal technicality, because they knew very well that these boys were used to sweep the chimneys in their own houses and they would rather help to set the law at defiance than go to the expense of altering their houses.

What do the children of Utah think of such things as these? Let them imagine for a moment their own little brothers five and six years old suffering such tortures. Yet these cruelties are not practiced among the cannibals of Central Africa or of the Fiji Islands but in the midst of a nation that claims to lead the world in civilization and philanthropy. How thankful ought we to be that our homes are in these peaceful valleys, where such things have no existence. Yet we are pained to say that many of the boys and girls of Utah do not know how well they are cared for, and are wasting their day of opportunities in idleness or folly. There are too many who neither love study or work, they do not care to go to school, nor do they wish to learn a trade, but appear to be trying to train themselves for lives of the most perfect uselessness that it is possible for human beings to attain to. Such should remember the words of our Savior who said that "to whom much is given much will be expected." Surely God has given us much: homes of peace, pure principles, a holy priesthood and temporal blessings that have only to be earned to be obtained. How much greater then is our sin if we do not do right, than that of the poor little ignorant climbing boys of England. G. R.

HARI-KARI.

OUR readers doubtless have heard more or less of the Japanese custom of committing suicide with a small sharp sword, and which is called hari-kari. But perhaps they do not know how often it is performed by officers of the government who fail, owing to the faults of others or their own, in the performance of their allotted duty. Thus, when Commodore Perry visited Japan with the design of opening that benighted region to the benign influences of our civilization and trade, certain envoys from the Japanese monarch came on board his ship with instructions that the vessel, on approaching the imperial city should not pass beyond a certain point. The Commodore did not incline to pay much regard to these instructions, and as the point in question came in view the three envoys perceived that there was no sign of any diminution of speed in the ship's progress. Whereupon, without further words, they walked forward to the bow of the vessel, unsheathed their little swords, and stood there with a serious but complacent aspect. The American officers could not imagine what it all meant; but the interpreter hastened to the Commodore and told him that the envoys, the moment the ship passed the forbidden point, would commit hari-kari. They had received instructions from their monarch that the ship was not to pass that point, and if it

did, nothing was left to them but to die in the high Japanese fashion. Of course, immediately upon hearing this, the ship was brought to anchor, whereupon the envoys smiled pleasantly, sheathed their swords, and walked back again to the circle of American officers.

The origin of this custom of hari-kari is supposed to be as follows: There was a time many years ago, in the history of Japan, when the government officers of all kinds were about as corrupt and neglectful of their duty as the officers of this country are now. Cheating, bribery and corruption were the order of the day. No officer did his duty, and when found fault with he invariably laid the blame upon somebody else.

The emperor was in despair. At last he singled out a man universally respected for his high sense of honor and chose him for the chief ruler of his principal province. This man's name was Hari Kari. He was an able as well as a good man, and he did the best he could but he found his efforts vain to stem the tide of corruption and peculation. He was even charged himself with peculation by those whose thievery he was trying to put an end to. At length he sought an interview with the monarch, and yielded up his office in despair, and, stung to the quick by the false accusations made against his probity, pierced himself to the heart with his own sword! The corrupt Japanese ring was as much delighted with the failure of Hari Kari as the monarch was depressed. But their joy was of short duration. A sudden idea struck the emperor. He selected the most prominent members of the ring and put each of them at the head of an important province, informing them that if the least thing went wrong in any department he should not trouble himself as to which of the under-officers was to blame, but would expect the chief man to imitate the example of Hari Kari. It was not three weeks before one chief officer was compelled to commit suicide in this manner; and in the course of the first year nine others followed suit. The emperor smiled grimly; he was delighted! Three years had not passed before twenty-five of the greatest ring rascals in all Japan were out of the way, and the rage for office-holding was curiously lessened. An appointment to office began to be looked upon in the light of a death-warrant. The chiefs of departments obtained leave from the emperor to hold the heads of the various branch departments under them to the same rigid accountability, and the historian, Poki Moonshien, computes that in twenty years 10,642 office-holders perished by hari-kari in only six provinces of Japan! But the result, so far as the putting an end to rings in Japan, was most beneficial. At this day nothing can surpass the general honesty and integrity of Japanese office-holders. And there has been a reflex action upon the community, so that while the Chinese and Japanese are a kindred people as to race, the latter far excel the former in the purity and honesty alike of their politics and their business affairs. There is a high sense of the importance of integrity among the Japanese, in which the Chinese are lacking. Of course, with our most enlightened ideas of the sacredness of human life, it would hardly do to introduce the practice of hari kari into our politics, although it would speedily rid us of some thousands of unprincipled office-holders, and thus promote the purity of our government and the general welfare of society. But if some kind of political hari-kari could be infused into our government system, no doubt it would be attended with the most beneficial results in the future.—*Philadelphia Times*.

THE three things most difficult are to keep a secret, to forget an injury, and to make good use of leisure.

ARSENIC EATING.

THE freaks of appetite are extraordinary. To one who had never used tobacco in any form, the practice of chewing it, or snuffing it, or smoking it, or rubbing it in the teeth and gums, would seem most repulsive, and such a person would find it difficult to account for the growth of these habits among men and women. If we had never seen a man smoke tobacco, how ridiculous it would seem to see a man sucking smoke out of a pipe or cigar and puffing it out again! or chewing a substance that probably for days and weeks would make him vomit every time he touched it! We are familiar with these habits through seeing people all around us indulge in them, and their strangeness and filthiness fail to strike us; but this would not be the case if we were suddenly brought from a country where tobacco was unknown to one where its use was common. It is much the same with tea and coffee. How much more natural and pleasant to the taste are beverages like water and milk in their natural condition than tea and coffee! A child can scarcely be found that naturally likes the taste of tea and coffee. Children learn to drink it with milk or cream and sugar in it to disguise its natural taste and make it palatable, until a fondness for it is acquired, and they, being stimulants, the system craves them.

But what would you think of people who have a habit of eating arsenic? Arsenic is one of the deadliest poisons known. People have been known to suffer severely from the presence of arsenic in the paper with which their walls were adorned. The arsenical dust from the walls would produce all the symptoms of poisoning. But think of eating it, as do many of the peasantry of Styria in Austria! In the year 1851 a remarkable paper from the pen of a doctor appeared in one of the medical journals of Vienna. In it he described a habit existing among the Styrian peasantry of eating arsenic. The eater began with small doses, which were increased gradually as he became accustomed to its effect. Various reasons were assigned by those who indulged in this dreadful habit for its use. Mountaineers and hunters used it in order that they might the more easily climb steep heights; maidens ate it that they might become more beautiful in the eyes of their lovers. Coach horses, it is said, had it fed to them because it was thought that it made them sleeker, glossier, more spirited and better of wind. It was said, however, if a horse once used to arsenic was afterwards deprived of it, he would become thin, sickly and almost useless until the poison was again given to him.

When this article appeared it was copied extensively in various journals, and in Great Britain it attracted great attention. There were some scientific men, however, in England who said the whole story was absurd. They declared that sure death would follow the taking of arsenic as described, and that no person could become accustomed to its use, however small the dose might be. The action of arsenic upon human beings was so well known that the statements could not be true; but subsequent investigations have proved that the statements first made respecting this dreadful habit were true. It was found that arsenic eaters could take a dose which was frightfully strong. Three grains, here in America is commonly considered a dangerous quantity; but these arsenic eaters have been seen to swallow a fragment of five and a half grains without suffering any inconvenience from its effects. A case was cited in which five hundred and fifty five grains of the poison were given to a horse in the course of twenty-three days! On the twenty-third day one hundred grains were administered to the

animal! One man was met with, who was said to be well educated—a chemist, and the superintendent of some arsenic works. At the time he was met with he had eaten arsenic for a number of years. He began with a daily dose of *three* grains, which he had increased until his usual allowance was *twenty-three* grains of the poison. It is said when once the habit of eating arsenic is acquired it is exceedingly difficult to break it off. Stopping its use suddenly is followed by sickness, burning pains in the stomach, and finally death.

It really seems incredible that any person who knows anything about the effects of arsenic would ever dare to taste it, much less to fall into the daily practice of using it; but we presume that those who use it have as good reasons for its use as the tobacco user or those who use tea and coffee have for their use. The habit of eating opium is described by those who have witnessed its effects as one of the most dreadful any human being can fall into. Opium eaters suffer the most dreadful tortures at times, yet notwithstanding this others allow themselves to be enslaved by its powers. It is a strange thing, yet our experience proves to us that all the bad effects which follow the use of any article of stimulus do not deter others from using it. Take, for instance, liquor. How many there are in the range of our acquaintance who have died miserable deaths from the use of liquor! who have brought misery upon themselves, upon their families and given pain to all their associates! died long before their time, and yet others who knew of this will indulge in the same habit! Is it not strange! One would naturally think human beings endowed with reason, as we are, would have sufficient sense and firmness to avoid such a curse. But the difficulty is, every one who drinks is apt to think that he will not be a drunkard, that he is strong enough to resist, to stop when he has gone far enough, and he continues to drink and drink, until the fondness for the liquor becomes his master, and he is a slave to his appetite. There is no safety for any boy or girl in using any of these things for the first time. If a boy never drinks the *first* glass, he can never become a drunkard. If he never smokes the first cigar or pipe, or chews the first piece of tobacco, he can never become a smoker or a chewer. So also with tea and coffee. It is the first cup that leads to the second, and so on, until the habit of drinking these beverages is formed. So also with opium and arsenic and other articles that are injurious to the human system. Our counsel, therefore, to the juveniles is: refrain from all habits that are injurious. The best way to refrain from them is to resist the first indulgence.

HERE is a list of some of the wonders seen through a microscope: Insects of various kinds can be seen in the cavities of a grain of sand. Mold is a forest of beautiful trees, with the branches, leaves, flowers and fruits. Butterflies are fully feathered. Hairs are hollow tubes. The surface of our bodies is covered with scales like fish. A single grain of sand would cover 150 of these scales, and yet a single scale covers 500 pores. Through these narrow openings the sweat forces itself out like water through a sieve. The mites make 500 steps a second. Each drop of stagnant water contains a world of animated beings, swimming with as much liberty as whales in the sea. Each leaf has a colony of insects grazing on it like oxen on a meadow. A speck of potato-rot the size of a pin-head contains about two hundred ferocious little animals, biting and clawing each other savagely. The male mosquito is decorated with plumes like those of some tropical bird.

ALPHABET IN RHYME.

BY NEPHI.

A is for Angel, who the gospel revealed;
B for the Book by Moroni concealed;
C for Cumorah, the hill where it lay;
D for the Dawning of this brighter day;
E for the Earth, which saints shall inherit;
F is for Faith, that is given by the Spirit;
G for the Gospel, the glorious plan;
H for the Heaven it came from to man;
I for the Indian, still roaming abroad;
J is for Joseph, the prophet of God;
K for the Kingdom, glorious and fair;
L for the Lamanites, entering there;
M for the Mouthpiece of God to mankind;
N is for Nephi, a prophet, you'll find;
O for the Order established of old;
P for the Priesthood, its laws to unfold;
Q for the Quorums, each in its place;
R for Reward, for winning the race;
S for the Scriptures, which ought to be read;
T for the Temple, for living and dead;
U is for Utah, vales in the mountain;
V for that Virtue which here has its fountain;
W for Wisdom—spread it abroad;
X for 'Xperience (if the spell'ng's allowed);
Y for our Youth, the hope we rely on;
Z for the city we'll build up, e'en Zion.

THE answer to the Puzzle published in No. 8 is His Satanic Majesty, the "DEVIL." We have received correct solutions from R. J. Filce, Kaysville, and Lily E. A. Duke, Salt Lake city; and the following answers in rhyme:

BY C. E. FARNSWORTH, BEAVER.

Take letters E and I, you see,
And place each side of letter V;
Affix an L—'twill make it evil,
Prefix a D—'twill then make DEVIL.

BY MARIA M. MILLER, RICHFIELD.

The second vowel is an E,
The third, you know, is I,
And five between, which is a V,
Will make it E V I;
You know that fifty is an L,
Which makes him very EVIL;
D is five hundred, which will tell
That his full name is DEVIL.

JUVENILE INSTRUCTOR

I Published in Salt Lake City, Utah Territory,

EVERY OTHER SATURDAY.

GEORGE O. CANNON, EDITOR & PUBLISHER.

TERMS IN ADVANCE

Single Copy, per Annum — — \$2 00.

Office, South Temple Street, one block west of Tabernacle, Salt Lake City, Utah.

All Communications to this Office should be directed,
"EDITOR JUVENILE INSTRUCTOR."